



## Types and Purposes of Kinayah in the Qur'an

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### ARTICLE INFO

#### Keywords:

Balaghah Science;  
Language field;  
Meaning in the Qur'an;  
Textual understanding.

#### Article history:

Received 2022-07-26

Revised 2022-09-06

Accepted 2022-09-10

### ABSTRACT

This study aims to examine and explain *kinayah*, including the meaning, types, function, and purpose in the Qur'an. This research is qualitative by going through library research and research. This study concludes that *kinayah* is included in one of the balaghah sciences which discusses the meaning of a word not only from the prevalence of its meaning, but also its meaning can be understood with its true meaning. *Kinayah* also has several types and the distribution of each type. The purpose of the existence of *kinayah* in the Qur'an, among others, is to remember the greatness of God, beautify words, avoid taboo sentences, and the like. This simple research is expected to benefit and add insight to religious studies, especially in the language field.

### ABSTRAK

Tujuan penelitian ini adalah untuk mengkaji dan menjelaskan *kinayah* yang meliputi pengertian, jenis, fungsi serta tujuannya dalam al-Qur'an. Penelitian ini merupakan penelitian kualitatif dengan melalui penelitian kepustakaan dan penelitian. Kesimpulan dari penelitian ini adalah bahwa *kinayah* termasuk dalam salah satu ilmu balaghah yang membahas tentang makna sebuah word tidak hanya dari kelaziman maknanya, tetapi juga maknanya dapat dipahami dengan makna yang sebenarnya. *Kinayah* juga memiliki beberapa jenis dan persebaran masing-masing jenis. Tujuan adanya *kinayah* dalam Al-Qur'an antara lain untuk mengingat kebesaran Allah SWT, memperindah word, menghindari kalimat tabu, dan sebagainya. Penelitian sederhana ini diharapkan dapat memberikan manfaat dan menambah wawasan bagi kajian agama khususnya dalam bidang bahasa.

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## 1. INTRODUCTION

Language is the best communication tool, perfect compared to other communication tools. Viewed from the angle of speakers, the language functions as personal or private (see Halliday 1973, Finnocchairo 1974; Jakobson 1960 mentions the emotive function). Language is a tool to interact or communicate, in a sense, to convey thoughts, ideas, concepts, or feelings. In this case Wardahaugh (1972:3-8) also says that the function of language is a means of human communication, both written and spoken orally (Rohmayani, 1985).

According to Komarudin Hidayat, the language of the Qur'an has special nature, different from other languages. It's referring not only to the empirical world but also to the dimension of metaphysics, even beyond space and time.(Hidayat, 1996)

The Qur'an is the word of Allah SWT, which has many miracles, one of which is in terms of language. The language of the Qur'an is considered to have a beautiful style and is rich in literature. There is a lot of harmony and a good choice of words. One aspect of the language contained in the Qur'an is *kinayah*. In the Qur'an itself, there are several verses containing *kinayah*. According to some experts, there are seventy-one *kinayah* verses in the Qur'an (Wahbah Zuhaili, Al Munir, 1991:10). Others also say that there are about sixty-four verses containing *kinayah* in the Qur'an (Shafwah at Tafasir, 1986:25).

The verses of the Qur'an that contain the *kinayah* aspect are one of the types of verses that are quite complicated and crucial among the commentators. In this verse, the commentators often have different opinions about the meaning it contains. The difference in interpretation is because theoretically the *kinayah* discourse can be interpreted essentially (denotatively) or majâzi (connotatively) (Bakry Shaykh Amin, 1982: 153). (Amin, 1982)

Not many reviewers of the *ulum al-Qur'an* pay attention to the *kinayah* in the Qur'an spoken by some scholars who are categorized as one form of I'jâz al-Qur'an. Although there is discussion on this in the classical books of Ulumul Qur'an, it is not so specific. For example, in al-Itqân by al-Suyûṭiy discusses *kinayah wa al-ta'ridh* approximately 1 (one) sheet, the discussion is relatively short. Subhi al-Ṣâlih only discusses *kinayah* without *ta'ridh* and includes it as a sub-chapter of the i'jâz al-Qur'an. Al-Zarqâni does not discuss it, although he does mention it several times. In contrast to al-Zarkashi, he seems to have paid more attention to this issue than the other Ulumul Qur'anic scholars (Zulyadain, Al Kinayat wa Al Ta'ridh fi Al Qur'an: within the framework of az Zarkashi).

Verses containing *kinayah* are one of the types of verses that are quite complicated among commentators. Their differences of opinion and views eventually gave birth to various ideas and meanings in verses containing *kinayah*. In this case, the author tries to explain the definition of *kinayah* and its types.

## 2. METHOD

This research is a type of qualitative research with library research methods. The data collection in this study was collected from various data and sources, filtered as needed and presented systematically. The analytical method used in this research is descriptive analysis.

## 3. RESULTS AND DISCUSSION

### 3.1. Definition of Kinayah

الكناية لفظ أُطْلِقَ وَأُرِيدَ بِهِ لَأَزْمُ مَعْنَاهُ مَعَ جَوَازِ إِزَادَةِ ذَلِكَ الْمَعْنَى (Hifnibek Dayyab, 2013)

*Kinayah* is word where what is meant is the prevalence of its meaning, but it is also permissible to understand what is meant by its true meaning.

Az-Zarkashi states that *kinayah* is an expression of something without clearly mentioning the name. In the terminology of bayan experts, *kinayah* means, a speaker wants to understand a meaning but without mentioning the word that has been intended for that meaning. Furthermore, Az Zarkashi said that, among the scholars of parrot experts, *kinayah* is an expression put forward by the speaker with the intention of giving an understanding of a word and does not use the intended word directly. The speaker only uses word that have similarities with the intended word and the disclosed word has instructions or indicators of unspoken word. Like:

عَلِيٌّ كَثِيرُ الرَّمَادِ

Word above means "Ali has a lot of ashes". What is meant by a lot of ashes is Ali, a generous or noble person. Because the Arabs ordained that the generous means entertaining many guests. If the house entertains many guests, then he will often cook and at that time still use firewood, so it is said to have a lot of ashes.

According to Subhi al-Ṣâlih, *kinayah* are words or sentences that function to explain the meaning. This is widely found in the Qur'an because *kinayah* is the easiest way to explain the things meant by a verse, but it does not require a direct statement of meaning.

### 3.2. Kinds of Kinayah

In terms of meaning, *kinayah* is divided into three types: (Hasymi, 1994)

#### 1. *Kinayah 'An Sifah*

*Kinayah 'an shifah* is *kinayah* in the form of nature. *Mukanna 'anhu* is a permanent characteristic of *maushuf*. What is mentioned is the substance (essential meaning) but what is meant is the nature of the substance. For example, the mention of word *الصدیق* namely Abu Bakar *الفاروق* namely Umar and *سيف الله* namely Khalid bin Walid. An example from the Qur'an is the word of Allah SWT which says:

mentions the characteristics of the Prophet in Surah Al-Ahzab: 45-46:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ( ) وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

Meaning: "O Prophet, indeed We have sent you to be witnesses, and bearers of glad tidings and warners, and to be a caller to Allah's Religion by His permission and to be a shining light."

Furthermore, *kinayah 'an shifah* is divided into 2, namely:

## 2. *Kinayah Qaribah*

That is *kinayah* which transfers meaning from the *kinayah* word (*mukanna 'anhu*) to the *kinayah* word (*mukanna bih*) without going through an intermediary. Example:

فُلَانٌ تَوْبُهُ طَوِيلٌ

Meaning: So long the dress.

Without a lengthy explanation that at first glance, it can be understood that what is meant is tall.

## 3. *Kinayah Ba'idah*

That is *kinayah* whose meaning is transferred through an intermediary. The intermediary here is not like the custom in *tasybih*, but a particular cause or event that connects the two meanings. Example:

جُحَا يَذُبُّ عَلَى الْعَصَا

Meaning: Juha walks with a cane.

It means that Juha is old. The reason is that older people usually walk using a cane to help them walk.

## 4. *Kinayah 'An Mausuf*

*Kinayah 'an maushuf* is *kinayah* whose *mukanna 'anhu* is in the form of *mausuf* or something that is characterized. For example:

هُوَ حَارِسٌ عَلَى مَالِهِ

Meaning: He is the guardian of his property.

It means a miser. Examples from the Qur'an, for example, the word of God regarding *kinayah* about the ark in the letter Al-Qamar 13:

وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ

Meaning: "And We carried Noah onto an (ark) made of boards and nails".

## 5. *Kinayah 'An Nisbah*

*Kinayah 'an nisbah* is *kinayah* whose properties are mentioned but not based on substances/people who have these properties but on something closely related or a necessity of the substance *mausuf*. Example:

"Glory is in your two garments, and the glory is in both your purdah clothes."

In the above verse, the speaker intends to attribute majesty and glory to the person being spoken to. However, he does not attribute the two attributes directly to him, but to something related. Namely on two clothes and two blankets.

Examples from the Qur'an, for example, the word of God regarding *kinayah* regarding the provision of Allah swt for the eternity of the heavens and the earth, such as the supply of electric power for the continuity of the light in electric lamps, if the supply of electric power runs out or is cut off, there will be no electric light, this is as stated in Faatir's letter: 41 :

إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا ۚ وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

Meaning: "Indeed, Allah holds back the heavens and the earth, so they do not disappear."

In terms of intermediaries or prevalence, *kinayah* is divided into four, among others: (Habakata, 1993)

### 3.3. *Ta'ridh* (تعريض)

A word to show a meaning that is not stated.

المسلم من سلم المسلمون من لسانه

"A true Muslim does not disturb other Muslims with his tongue and hands."

This example implies the absence of the Islamic nature of the person who offends.

Although *ta'ridh* is included in the type of *kinayah*, there are differences between the two, as in the opinion of Zamakhshary quoted by Suyuti (2003) saying, *kinayah* is to say something not using the proper lafazh. While *ta'ridh* is expressing the meaning of something by not mentioning it. Meanwhile, Ibn Kathir said, "*kinayah* is an expression that contains the meaning of *haqiqi* and *majazi* with a description that includes both, while *ta'ridh* is an expression that contains meaning by not seeing from the side of its *haqiqi* and *majazi* (Tresna, 2020).

An example in surah al-Taubah in verse 81:

قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا (اتوبة: ٨١)

The verse is not meant to explain the heat of hellfire, but has a general meaning, namely that they will find the heat of hell if they refuse to fight. While *ta'ridh* is word that is used in its meaning through other isyarah. Allah SWT says in the Qur'an surah al-Anbiya: 63

قُلْ بَلْ فَعَلُوهُ كَبِيرٌ هُمْ هَذَا فَاسَأَلُوهُمْ إِنْ كَانُوا يَنْظُرُونَ (الأنبياء: ٦٣)

In the verse above, the word *فَعَلُوهُ* attributed to *كَبِيرٌ هُمْ* who is considered God as if they are angry when they worship the little ones. This expression at the same time gives a signal to his worshipers, that it is not appropriate for them to worship him if they use their minds.

### 3.4. *Talwih* (تلويح)

*Kinayah* between *mukanna bih* and *mukanna 'anhu* there are many intermediaries.

وَمَا يَكُ فِيَّ مِنْ عَيْبٍ فَإِنِّي # جَبَانُ الْكَلْبِ مَهْزُولُ الْفَصِيلِ

"I have no disgrace because I am a coward for the dog and a skinny calf."

In the shi'ir above there are the expressions *جَبَانُ الْكَلْبِ* and *لُ الْفَصِيلِ*. Both expressions use the *kinayah* language which means someone noble.

### 3.5. *Ramz* (رمز)

*Kinayah* between *mukanna bih* and *mukanna 'anhu*, there is a little intermediary.

فَلَانُ عَرِيضُ الْقَفَا وَعَرِيضُ الْوَسَادَةِ

"So and so have the width of the neck and the pillow."

### 3.6. *Ima 'or Isyarah*

The *kinayah* between the *mukanna bih* and the *mukanna 'anhu* does not have many intermediaries and is not vague.

يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ

"So he turns his palms over to what he spends while the palms of his hands are empty."

The expression *يُقَلِّبُ* contained in the verse above has the original meaning, which means "turning the palms of his hands". The expression is *kinayah* which means regret

### 3.7. *The Purpose of Kinayah in the Qur'an*

Quoting the opinion of Imam Az Zarkashi regarding the purpose of the background of the existence of *kinayah* in the verses of the Qur'an, (Badruddin Muhammad Az Zarkashi, 1984) it is as follows:

A reminder of the majesty of the power that Allah SWT has:

For example, in the letter Al A'raf verse 189:

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلًا خفيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَا اللَّهَ رَبَّهَا لَعْنًا عَاتِيَةً  
صَالِحًا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

Meaning: "It is He Who created you from oneself and him He created his wife so that he would be pleased with her. So, after he mixed it, his wife contained a light content, and he continued to feel light (for some time). Then when he felt heavy, both (husband and wife) asked Allah, their Lord, and said: "Indeed, if You had given us pious children, of course, we would be among those who are grateful."

In the sentence *هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ* there is a *kinayah* shown to Prophet Adam a.s, namely the word *nafsin wahidah*. *Tanbih* of this sentence shows the great power of Allah SWT, who can create all humans from one breath or soul.

Ibn Kathir's commentary explains that Allah SWT reminds us all to know and remember about His greatness and power through this verse. Like one of them, by creating all humanity from one soul, namely the Prophet Adam a.s. and Allah is the one who created Eve as the wife of the Prophet Adam (as) who then Allah sent humans from the two (Prophet Adam and Hawa) (Abul Fida Ibnu Kathir Ad Dimasyqi Isma'il, 2002).

In another verse, it is also explained, namely in the letter An Nisa verse 1:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا

"O mankind, fear your Lord, who created you from a single person, and from him Allah created his wife." (Qs. An Nisa: 1)

This Surah Al A'raf and An Nisa explain the word of God that a wife is created from part of her husband's soul, so God gives a tendency for both of them to feel peaceful and calm. Allah SWT explained how Eve was pregnant, from being accessible in the early stages of her pregnancy to finally feeling heavy until the Prophet Adam and Eve prayed to Allah to give her a pious child.

1. Kinayah is present because *mukhatab* is intelligent and can understand the information conveyed.

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ

Meaning: "Indeed We have put shackles on their necks, then their hands (raised) to their chins, so that's why they look up."

Ibn Jarir narrated from Ikrimah who said, "One day Abu Jahal said, "if I meet Muhammad I will surely harm him." Then Allah revealed the letter Yasin verses 8-9. When the Quraysh disbelievers said to Abu Jahal "it's Muhammad! That's Muhammad", Abu Jahal just asked back, "Where is he! Where is he! Because he could not see the Messenger of Allah." (Suyuti, 2016)

Az Zarkashi argues that verse 8 contains *tasliyah* or Allah's entertainment to the Prophet Muhammad SAW. Through this verse, Allah SWT is telling the Prophet not to despair because he cannot make those who disbelieve believe. It is not because of the Prophet, but Allah who makes them remain unbelievers and fuel for hell in the future, namely in the form of firewood.

In the commentary of Ibn Kathir, it is explained that Allah said, "Indeed We set an example of those who have confirmed as those who are wretched in terms of reaching guidance, the same as those whose necks are shackled, then their hands are joined together with their necks in shackles so that their heads are raised. and can't do anything." (Abul Fida Ibnu Kathir Ad Dimasyqi Isma'il, 2002)

The *kinayah* element in Surah Yasin verse 8 shows to ensure that the Prophet Muhammad SAW could understand the expressions of Allah SWT with his intelligence. That it is Allah Who has made them persist in their disobedience to Allah is not because the Prophet SAW failed in preaching to them.

Switch to a more general form of a word.

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةً وَاحِدَةً فَقَالَ أَكْفَأُنِيهَا وَعَزَّنِي فِي الْخِطَابِ

Meaning: "Indeed, my brother has ninety-nine female goats and I have only one. So he said: "Hand over your goat to me and he beat me in a debate".

Word *نَعْجَةً* in verse above actually has the original meaning which means ewe. However, what the verse means is not the ewe, but another general meaning. *Na'jah* in this verse in its interpretation, means *mar'ah* (women). As is the custom of the Arabs who use the word *mar'ah* or wife as an allusion to the word *na'jah*.

To avoid expressions or words that are taboo and shy to say.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِينَ سَبِيلًا حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا

Meaning: "O you who believe, do not pray, while you are drunk, so you understand what you are saying, (nor do you approach the mosque) while you are in a state of *junub*, unless you just pass until you take a bath. And if you are sick or on a journey or come from the toilet or touched a woman, you do not find water, then you must have good (holy) soil; wipe your face and your hands. Verily Allah is Forgiving, Most Forgiving."

Surah An Nisa verse 43 above contextually discusses the prohibition of praying for drunk people and the command to do tayammum for those who do not find water. However, what is of concern here is that in verse above there is the sentence *لَمَسْتُمُ النِّسَاءَ* which means 'touching women'. In Ibn Kathir commentary, it is explained that there are several scholars of interpretation and different imams regarding its meaning. Some say that the sentence is an allusion (kinayah) for intercourse, as in the letter Al Baqarah verse 237. (Abul Fida Ibnu Kathir Ad Dimasyqi Isma'il, 2002)

Another opinion, as stated by the formerly enslaved people and the Mawali, is not intercourse, but only intercourse. Ibn Abbas said "The Mawali group lost lams and mass, and *mubasharah* means intercourse. Allah deliberately expresses it with satirical words according to what He wills. (Abul Fida Ibnu Kathir Ad Dimasyqi Isma'il, 2002)

### 3.8. Showing the balaghah side

أَوْ مَن يُنْتَسُوا فِي الْحَلِيَّةِ وَهُوَ فِي الْأَخْصَامِ غَيْرُ مُبِينٍ

Meaning: "And is it proper (to be a child of Allah) a person who is brought up in a state of adomment while he cannot give a clear reason in a quarrel."

In Ibn Kathir commentary, the explanation of this verse is still related to the verse before and after it, which tells about the polytheists who invent lies and lies against Him because they have made some of the cattle for their idols and some others are sacrificed for Allah SWT.

This verse also explains that those polytheists offered their daughters to Allah. (Abul Fida Ibnu Kathir Ad Dimasyqi Isma'il, 2002)

In the letter Az Zukhruf verse 18, the woman described that women have shortcomings, and to cover these shortcomings they are given jewelry from childhood. When fighting, his speech is not considered even weak and cannot do anything. This woman Allah said with the word *حَلِيَّةٍ* not with *النِّسَاءِ* to distinguish the nature between the two. The use of hilyah describes the nature of women at that time, which has been described previously. In the interpretation, it is also said that women at that time had physical and spiritual shortcomings, as well as their appearance and character who liked to spend a lot of time and do things outside their natural limits. (Badruddin Muhammad Az Zarkasyi, 1984) So, in the verse, it says "Is it appropriate to make the daughter an offering to Allah SWT?".

The use of the different words even though they have the same meaning, actually shows the balaghah side of the verse. Not all the exact words use the same Arabic pronunciation because they have elements of language, history, and secrets.

To express something bad with a more terrible expression

As an example in the letter Al Isra verse 29:

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

Meaning: "And don't make your hands shackled around your neck and do not (also) you stretch it too much (very generously) later you will be reprehensible and regretful."

Kinayah in this verse is the word *مَغْلُولَةً* which is a figurative word of stingy. Allah SWT uses this word as it is widely interpreted as another word for miserliness, which is more terrible than the word miser. Because it is likened to a person who is stingy with someone who binds his hands around his neck and shackles him.

In the interpretation it is said, this verse explains the command of Allah SWT to His servants to be economical and simple in life and denounces miserliness. Let us not be stingy and always refuse to give anything to the needy and never give anything to others.

This is the same as the Mabsutoh word or as contained in verse above:

وَلَا تَبْسُطْهَا كُلَّ الْبَسِطِ

This sentence is a metaphor for "don't be too generous" or don't overspend your wealth by giving or spending beyond your means and income. Because if this is done, we will regret that we have nothing left for you to spend or give to others.

Therefore, from this verse, Allah gives a lesson for His servant not to be a stingy person because Allah equates him with a person who puts his hand around his neck. Also don't be a person who is too generous, either in spending wealth or giving it to others. Due to worry, it is precisely our lives that need the help of others when giving or spending wealth beyond their capacity.

*As a reminder of the place of Return*

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

Meaning: "Destroy both hands of Abu Lahab and really perish him!".

In this letter of Al Lahab, Allah SWT describes how woe and perishing of Abu Lahab. Even until Allah compares himself to Abu Lahab with the inhabitants of the Hellfire because he disobeys Allah and His Messenger. His body will become a blazing fire of hell. (Shalih, 2011)

As is well known, that this surah was revealed because of the nature and behavior of Abu Lahab and his wife who were truly wretched and so deceived by the da'wah of the Prophet Muhammad. Abu Lahab and his wife opposed all the invitations and da'wah of the Prophet Muhammad SAW to embrace Islam. Even his wife was blocking the path that the Prophet used to take to preach by sowing many thorns on the road. So, Allah cursed them both and made them fuel later for hell. It is also a reminder that hell or the place of Return exists. And let's not do the same thing as what Abu Lahab and his wife did, so that later we will also be one of the fuels for that hell.

*As a summary*

Kinayah in this case aims to summarize or include a good and bad deed in one word. As stated in the letter Al Maidah verse 79:

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

Meaning: "They do not prevent each other from the evil deeds that they always do. It's really, really bad what they did."

In the verse above there is the sentence *لَبِئْسَ مَا كَانُوا يَفْعَلُونَ*, the word *يَفْعَلُونَ* which comes from the word *fa'ala* is used to describe an action, and in this verse, it is used for bad deeds.

Another example in the snippet of An Nisa verse 66:

وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ

Word *فَعَلُوا* in the verse also explains an action, which in this verse describes a good deed.

This shows that in the Qur'an good and bad deeds both use word with the basic word *fa'ala*.

### 3.9. Kinayah And Majaz Relationship

Majaz and kinayah are basically two of the three models of *uslub* (disclosure style) in Arabic. These two models of *uslub* are discussed in *parrot science*, which is a branch of study from *balagah science*, which discusses models of expressing an idea into diverse *uslub*.

Between this two *uslub*, there are some similarities and differences. The difference between the two is very thin, so linguists often use *ikhtilaf* to determine whether an expression belongs to *majazi* or *kinayah*. The similarities between *kinayah* and *majaz* are both related to the meaning of *tsawani* (*majazi*). While the difference lies in *qarinah*. In *majaz*, *qarinah* can be *lafziyyah* and can also be *ma'nawiyah*. Whereas in *kinayah*, the *qarinah* must

be implied; in majaz qarinah it prevents taking the meaning of haqiqi while in kinayah, qarinah does not prevent taking the meaning of haqiqi.

Regarding qarinah in this majaz and kinyah, there are differences of opinion between balagh science experts and fiqh experts. Balagh experts argue that the qarinah in majaz is different from the qarinah on kinayah. Qarinah on majaz requires us to take the meaning of *majazi* and leave its true meaning. (Tresna, 2020)

#### 4. CONCLUSION

*Kinayah* is a word where what is meant is the prevalence of its meaning, but it is also allowed to understand what is meant by the true meaning. In terms of meaning, kinayah is divided into three: 1. Kinayah 'An Shifah; a. Kinayah qaribah, b. Kinayah ba'idah' 2. Kinayah 'An Mausuf. 3. Kinayah 'An Nisbah And in terms of intermediaries or media, kinayah is divided into: 1. Ta'ridh; 2. Talwih; 3. Ramz; 4. Ima 'or Isyaroh. Kinayah in the Qur'an also has the following objectives: 1. Reminder of the majesty of the power that Allah has; 2. The existence of *kinayah* because mukhatab is considered to have intelligence and ability To understand the information conveyed; 3. Switch to a more general form of word; 4. To deal with phrases or words that are taboo and embarrassed to say; 5. Beautify word; 6. Showing balaghah; 7. To express something bad with a terrible phrase; 8. As a reminder of the place to return; 9. As a summary.

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